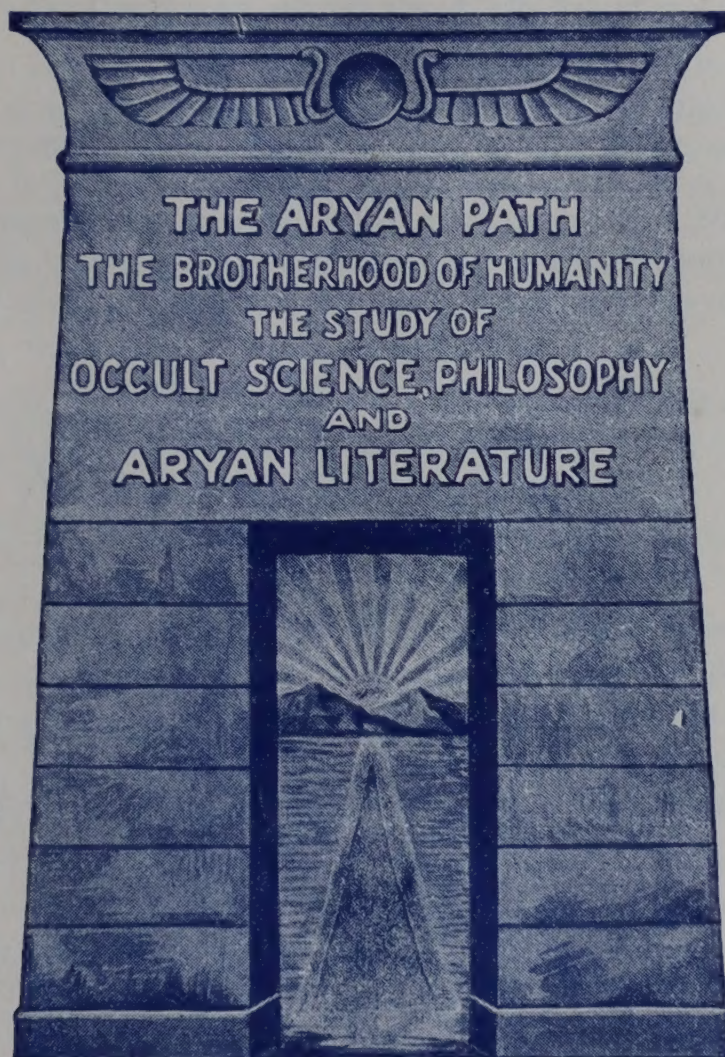




THE THEOSOPHICAL MOVEMENT

A MAGAZINE DEVOTED TO



Vol. XV No. 4

February 17, 1945

Every situation ought to be used as a means. This is better than philosophy, for it enables us to know philosophy. You do not progress by studying other people's philosophies, for then you but get their crude ideas. Do not crowd yourself, nor ache to puzzle your brains with another's notions. You have the key to self and that is all; take it and drag out the lurker inside.—W. Q. JUDGE

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- (a) To form the nucleus of a Universal Brotherhood of Humanity, without distinction of race, creed, sex, caste, or colour ;
- (b) The study of ancient and modern religions, philosophies and sciences, and the demonstration of the importance of such study ; and
- (c) The investigation of the unexplained laws of nature and the psychical powers latent in man.

सत्यान्नास्ति परो धर्मः ।



There Is No Religion Higher Than Truth

BOMBAY, 17th February 1945.

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AUM

THE THEOSOPHICAL MOVEMENT

BOMBAY, 17th February 1945.

VOL. XV. No. 4

THE BASIS OF MORALITY

Below we reprint an important article from an old volume of *The Theosophist*, written by "A Humble Chela of a Great Master." It deals with the intimacy subsisting between ethics and knowledge—the true and only parents of genuine Devotion. The science of ethics or morality was highly developed in ancient India and the Niti-Shastra clearly shows how widely branched was the knowledge it included. The first meaning of the Sanskrit word *Niti* is guidance, direction, management, and that is made applicable to conduct, behaviour, propriety, decorum, in individual life and in social relationships. Even politics as a science was knowledge of the moral principles by which a state should be administered.

A man's religion creates his morality. As the great sin of the prevailing religions, East and West alike, is sectarianism, man's character is tinged by sectarianism and narrow-mindedness has been the result. A liberal mind observes calmly and dispassionately, ever eager to see further and deeper. At every turn the liberal-minded man seeks for Truth ere deciding upon what his duty is and how it can be performed.

To think for one's own self is the first step in the extension of knowledge—any piece of knowledge—in the right direction. Self-introspection, self-study and self-knowledge naturally bring a man to the realization that he is not and can never be an independent entity, growing in power and grace. In an increasing measure he perceives that he is but a cog in the machine on earth, and a star in a vast firmament in the heavens and that his highest moral duty is to sustain the balance of the Universal Whole of which he is but an aspect.

It has been said that the first step in practical occultism is to look after and guard the interests of another and of others. The neophyte is taught to examine his motive, to keep ward and watch over it and to guide it according to right knowledge. The Master K. H. writes that the Chiefs Themselves have said :—

Motives are vapours, as attenuated as the atmospheric moisture: and, as the latter develops its dynamic energy for man's use only when concentrated and applied as steam or hydraulic power, so the practical value of good motives is best seen when they take the form of deeds.

Higher Knowledge follows loving deeds. Love spells sacrifice. The puzzling injunction of the Master Krishna to the Disciple Arjuna, to offer everything as sacrifice "to me alone" and then to act, puzzles no more when it is recognized that the disciple is learning to find the only basis of true morality.

In our civilization, in the name of liberty selfishness is practised in personal as in national life. The noble cry of "Liberty, Equality, Fraternity!" raised during the French Revolution remained but a cry on the plane of motives. "O Liberty! O Liberty! What crimes are committed in thy name!" exclaimed Madame Roland and perhaps France would have served humanity better if the cry had begun with Fraternity, had been "Fraternity, Equality, Liberty!" The great Milton himself wrote :—

License they mean when they cry Liberty!
For who loves that must first be wise and good.

To be wise and good is to be compassionate and sacrificing. Justice and liberty are grand concepts, but unless Wisdom and Virtue are their parents they are apt to lead mortals astray. Not

independence but interdependence. Not what one thinks out by himself alone, but how far that thought conforms to the Wisdom of the Ages. Not the claiming of rights but the discharge of duties. Not to rule in hell but to serve in Heaven. Not soul growth but soul service. Not the liberation of the soul but the renunciation of Nirvana. Such is the basis of true morality and it is summed up in the grandiose words of the *Gita*:—

But further listen to my supreme and most mysterious words which I will now for thy good reveal unto thee because thou art dearly beloved of me. Place thy heart upon me as I have declared myself to be, serve me, offer unto me alone, and bow down before me alone, and thou shalt come to me; I swear it, for thou art dear to me. Forsake every other religion and take refuge alone with me; grieve not, for I shall deliver thee from all transgressions.

MORALITY AND PANTHEISM

[Reprinted from *The Theosophist*, Vol. V, p. 33, for November 1883.—EDS.]

Questions have been raised in several quarters as to the inefficiency of Pantheism, (which term is intended to include Esoteric Buddhism, Adwaita Vedantism, and other similar religious systems,) to supply a sound basis of morality.

The philosophical assimilation of *meum* and *tuum*, it is urged, must of necessity be followed by their practical confusion, resulting in the sanction of theft, robbery, etc. This line of argument points, however, most unmistakably to the co-existence of the objection with an all but utter ignorance of the systems objected to, in the critic, as we shall show by and by. The ultimate sanction of morality, as is well-known, is derived from a desire for the attainment of happiness and escape from misery. But schools differ in their estimate of happiness. Exoteric religions base their morality, on the hope of reward and fear of punishment at the hands of an Omnipotent Ruler of the Universe by following the rules he has at his pleasure laid down for the obedience of his helpless subjects; in some cases, however, religions of later growth have made morality to depend on the sentiment of gratitude to that Ruler for benefits received. The worthlessness, not to speak of the mischievousness of such systems of

morality, is almost self-evident. As a type of morality founded on hope and fear, we shall take an instance from the Christian Bible. "He that giveth to the poor lendeth to the Lord." The duty of supporting the poor is here made to depend upon prudential motives of laying by for a time when the "giver to the poor" will be incapable of taking care of himself. But the *Mahabharata* says that, "He that desireth a return for his good deeds loseth all merit; he is like a merchant bartering his goods." The true springs of morality lose their elasticity under the pressure of such criminal selfishness, all pure and unselfish natures will fly away from it in disgust.

To avoid such consequences attempts have been made by some recent reformers of religion to establish morality upon the sentiment of gratitude to the Lord. But it requires no deep consideration to find that in their endeavours to shift the basis of morality, these reformers have rendered morality entirely baseless. A man has to do what is represented to be a thing "dear unto the Lord" out of gratitude for the many blessings he has heaped upon him. But as a matter of fact he finds that the Lord has heaped upon him curses as well as blessings. A helpless orphan is expected to be grateful to him for having removed the props of his life, his parents, because he is told in consolation that such a calamity is but *apparently* an evil, but in reality the All-Merciful has underneath it hidden the greatest possible good. With equal reason might a preacher of the Avenging Ahriman exhort men to believe that under the *apparent* blessings of the "Merciful" Father there lurks the serpent of evil. But this gospel has yet to be preached.

The modern Utilitarians, though the range of their vision is so narrow, have sterner logic in their teachings. That which tends to a man's happiness is good, and must be followed, and the contrary to be shunned as evil. So far so good. But the practical application of the doctrine is fraught with mischief. Cribbed, cabined and confined, by rank materialism, within the short space between birth and death, the Utilitarians' scheme of happiness is merely a deformed torso, which cannot certainly be considered as the fair goddess of our devotion.

The only scientific basis of morality is to be sought for in the soul-consoling doctrines of Lord Buddha or Sri Sankarácárya. The starting-point of the "pantheistic" (we use the word for want of a better one) system of morality is a clear perception of the unity of the one energy operating in the manifested Cosmos, the grand ultimate result which it is incessantly striving to produce, and the affinity of the immortal human spirit and its latent powers with that energy, and its capacity to co-operate with the one life in achieving its mighty object.

Now knowledge or *jnánam* is divided into two classes by Adwaité philosophers,—*Paroksha* and *Aparoksha*. The former kind of knowledge consists in intellectual assent to a stated proposition, the latter in the actual realization of it. The object which a Buddhist or Adwaité Yogi sets before himself is the realization of the oneness of existence and the practice of Morality is the most powerful means to that end, as we proceed to show. The principal obstacle to the realization of this oneness is the inborn habit of man of always placing himself at the centre of the Universe. Whatever a man might act, think or feel, the irrepressible "I" is sure to be the central figure. This, as will appear, on the slightest consideration, is that which prevents every individual from filling his proper sphere in existence, where he only is exactly in place and no other individual is. The realization of this harmony is the practical or objective aspect of the GRAND PROBLEM. Practice of morality is the effort to find out this sphere; and morality indeed is the Ariadne's clue in the Cretan labyrinth in which man is placed. From the study of the sacred philosophy preached by Lord Buddha or Sri Sankara *paroksha* knowledge (or shall we say *belief*?) in the unity of existence is derived, but without the practice of morality that knowledge cannot be converted into the highest kind of knowledge or *aparoksha jnánam*, and thus lead to the attainment of *mukti*. It availeth naught to intellectually grasp the notion of your being everything and Brahma, if it is not realized in practical acts of life. To confuse *meum* and *tuum* in the vulgar sense is but to destroy the harmony of existence by a false assertion of "I," and is

as foolish as the anxiety to nourish the legs at the expense of the arms. You cannot be one with ALL, unless all your acts, thoughts and feelings synchronise with the onward march of nature. What is meant by the *Brahmájñani* being beyond the reach of *Karma*, can be fully realized only by a man who has found out his exact position in harmony with the One Life in nature; that man sees how a *Brahmájñani* can act only in unison with nature and never in discord with it: to use the phraseology of our ancient writers on Occultism a *Brahmájñani* is a real "co-worker with nature." Not only European Sanskritists but also exoteric Yogis, fall into the grievous mistake of supposing that, in the opinion of our sacred writers, a human being can escape the operation of the law of *Karma* by adopting a condition of masterly inactivity, entirely losing sight of the fact that even a rigid abstinence from physical acts does not produce inactivity on the higher astral and spiritual planes. Sri Sankara has very conclusively proved, in his Commentaries on the *Bhagavat Gita*, such a supposition is nothing short of a delusion. The great teacher shows there that forcibly repressing the physical body from working does not free one from *vásana* or *vrutti*—the inherent inclination of the mind to work. There is a tendency, in every department of nature, of an act to repeat itself; so the *Karma* acquired in the last preceding birth is always trying to forge fresh links in the chain and thereby lead to continued material existence; and that this tendency can only be counteracted by unselfishly performing all the duties appertaining to the sphere in which a person is born—that alone can produce *chitta suddhi*, without which the capacity of perceiving spiritual truths can never be acquired.

A few words must here be said about the physical inactivity of the Yogi or the Mahatma. Inactivity of the physical body (*sthula sarira*) does not indicate a condition of inactivity either on the astral or the spiritual plane of action. The human spirit is in its highest state of activity in *samádhi*, and not, as is generally supposed, in a dormant quiescent condition. And, moreover, it will be easily seen by any one who examines the nature of occult dynamics, that a given amount

of energy expended on the spiritual or astral plane is productive of far greater results than the same amount expended on the physical objective plane of existence. When an adept has placed himself *en rapport* with the universal mind he becomes a real power in nature. Even on the objective plane of existence the difference between brain and muscular energy, in their capacity of producing wide-spread and far-reaching results, can be very easily perceived. The amount of physical energy expended by the discoverer of the steam engine might not have been more than that expended by a hard-working day-labourer. But the practical results of the cooly's work can never be compared with the results achieved by the discovery of the steam engine. Similarly the ultimate effects of spiritual energy are infinitely greater than those of intellectual energy.

From the above considerations it is abundantly clear that the initiatory training of a true Vedantin Raj Yogi must be the nourishing of a sleepless and ardent desire of doing all in his power for the good of mankind on the ordinary physical plane, his activity being transferred, however, to the higher astral and spiritual planes as his development proceeds. In course of time as the Truth becomes realized, the situation is rendered quite clear to the Yogi and he is placed beyond the criticism of any ordinary man. The Mahanirvan Tantra says:—

Charanti trigunatite ko vidhir ko nishedhava.

"For one, walking beyond the three *gunas*—*Satva*, *Rajas* and *Tamas*—what duty or what restriction is there?"—in the consideration of men, walled in on all sides by the objective plane of existence. This does not mean that a Mahatma can or will ever neglect the laws of morality, but that he, having unified his individual nature with Great Nature herself, is constitutionally incapable of violating any one of the laws of nature, and no man can constitute himself a judge of the conduct of the Great one without knowing the laws of all the planes of Nature's activity. As honest men are honest without the least consideration of the criminal law, so a Mahatma is moral without reference to the law of morality.

These are, however, sublime topics: we shall before conclusion notice some other considerations

which lead the "pantheist" to the same conclusions with respect to morality. Happiness has been defined by John Stuart Mill as the state of absence of opposition. Manu gives the definition in more forcible terms:—

Sarvam paravasam duhkham

Sarva mātmapavasam sukhām

Idam jñāyo samasena

Lakṣhanam sukhaduḥkhaḥ.

"Every kind of subjugation to another is pain and subjugation to one's self is happiness: in brief, this is to be known as the characteristic marks of the two." Now it is universally admitted that the whole system of nature is moving in a particular direction, and this direction, we are taught, is determined by the composition of two forces, namely, the one acting from that pole of existence ordinarily called "matter" towards the other pole called "spirit," and the other in the opposite direction. The very fact that Nature is moving shows that these two forces are not equal in magnitude. The plane on which the activity of the first force predominates is called in occult treatises the "ascending arc," and the corresponding plane of the activity of the other force is styled the "descending arc." A little reflection will show that the work of evolution begins on the descending arc and works its way upwards through the ascending arc. From this it follows that the force directed towards spirit is the one which must, though not without hard struggle, ultimately prevail. This is the great directing energy of Nature, and although disturbed by the operation of the antagonistic force, it is this that gives the law to her; the other is merely its negative aspect, for convenience regarded as a separate agent. If an individual attempts to move in a direction other than that in which Nature is moving, that individual is sure to be crushed, sooner or later, by the enormous pressure of the opposing force. We need not say that such a result would be the very reverse of pleasurable. The only way therefore, in which happiness might be attained, is by merging one's nature in great Mother Nature, and following the direction in which she herself is moving: this again, can only be accomplished by assimilating men's individual conduct with the triumphant force of Nature, the

other force being always overcome with terrific catastrophes. The effort to assimilate the individual with the universal law is popularly known as the practice of morality. Obedience to this universal law, after ascertaining it, is true religion, which has been defined by Lord Buddha "as the realization of the True."

An example will serve to illumine the position. Can a practical student of pantheism, or, in other words, an occultist utter a falsehood? Now, it will be readily admitted that life manifests itself by the power of acquiring sensation, temporary dormancy of that power being suspended animation. If a man receives a particular series of sensations and pretends they are other than they really are, the result is that he exercises his will-power in opposition to a law of nature on which, as we have shown, life depends and thereby becomes suicide on a minor scale. Space prevents us to pursue the subject any further, but if all the ten deadly sins mentioned by Manu and Buddha are examined in the light sought to be focussed here, we dare say the result will be quite satisfactory.

A QUESTION ON THE ABOVE

[Reprinted from *The Theosophist*, Vol. V, p. 142, for March 1884.—EDS.]

The author quotes disapprovingly a sentence from the Christian Bible—"He who giveth to the poor lendeth to the Lord." He sees in it an immoral motive as an incentive to doing good; but could not the sentence be considered as a symbolical affirmation of the law expounded in the above article on the subject of happiness and morality?

When giving to the poor, *i. e.*, in practising charity, man places himself in harmony with that grand law of Nature—*Solidarity*. Therefore, acting in communion with the whole, he places himself in the conditions of happiness indicated by the author and thus receives in return for his deed a gift which is not *arbitrary*, but which in fact is the accomplishment of the law. Understood in this way that sentence is not in disaccord with Theosophy or with Occultism.

I have remarked that several of the sayings of Jesus are thus illuminated by the light of Occultism. I must even add that they are quite unacceptable without that key. I shall be grateful to the author if he answers me.

J. K. O.

I hasten to reply to the question raised in the foregoing letter. The Christian Scriptures are,

no doubt, capable of yielding very satisfactory answers, quite unsuspected by the generality of the so-called Christians, if approached from the Occult stand-point. But that was not the subject to which I addressed myself in my article on Morality and Pantheism; my object was simply to show the unsoundness of the basis upon which Morality is made to depend in the current Christian faith. Helping the helpless poor, certainly generates a beneficent force reacting upon Humanity as a whole—the Lord, the true Adam—of which the helper forms a unit. But how few would read that meaning in the sentence quoted?

It is quite true that a student of the true philosophy will be able to evolve a perfect system of Morality from the nebulous mass of whatever religious system he may be surrounded by. But the fact must always be borne in mind that the vivifying influence of the Esoteric Doctrine is absolutely indispensable before the floating mist can form itself into a pure crystalline sphere. I may take this opportunity to make an attempt to dispel the inchoate dissatisfaction, that seems to be slowly spreading its shadowy wings over many a western mind in regard to the attitude of the Theosophical movement towards Esoteric Christianity. It is as reasonable to complain that our Society does not come forward, lance in rest, as a champion of Esoteric Christianity, as to find fault with the wind of heaven for not seeking admission into our own private chamber, all the casements of which lying in the way of the wind we have taken care to shut. The Theosophical Society will belie its name if it wedded itself to any particular form of faith. But as the humble exponent of the Divine Esoteric Doctrine, it is the supporter of all religions founded on that rock of truth, and who shall say that there is no form of Christianity which is so founded? But, until the windows are thrown open to let in the light, until a gallant band of Christians stand up for their lost Gnosticism, we are quite powerless. In the meantime, however, we have a duty to perform, to prevent a crime from being punished by another crime and by greater criminals—to save, if possible, the still quivering life impulse in the old Asiatic religions from being crushed out by the dead weight of Missionary Christianity, the worse than Islamic Iconoclasm of our modern days.

A HUMBLE CHELA OF A GREAT MASTER.

RISE AND FALL OF CULTURES

H. P. B. described eloquently in *The Secret Doctrine* the great prehistoric civilisation that once flourished in Tibet and Independent Tartary. Her account is recalled by an article, "In the Deserts of Khwarizm," which appears in *The Asiatic Review* for October 1944, bearing impressive witness to the rise and fall of civilisations. Prof. S. N. Tolstov, the writer, headed the Khwarizm Archæological Expedition of the Academy of Sciences of the U. S. S. R.

Cultural traces found in this area, perhaps a thousand miles to the west of that described by H. P. B., and assigned to the third or fourth millennium B.C., link the early culture of Khwarizm with the lands of the Indian Ocean.

Indian motifs stand out clearly in Khwarizm art in the first centuries A. D. prior to the Arab conquest. The expedition discovered the penetration of Buddhism into Khwarizm in the Kushan period. The most obvious sign of Indian influence is a four-armed female deity used to ornament Khwarizmian dishes and seals in the sixth to eighth centuries A. D.

The great Khwarizmian canals are assigned to the eighth and seventh centuries B. C. The irrigation system reached its height in the first and second centuries A. D. and penetrated far into the desert. The surviving artifacts include delicate porcelain work and numerous and varied statuettes of human beings and animals showing "strong Græco-Buddhist influence." "Khwarizmian art...continued in the old Indo-Buddhist traditions."

Twice Khwarizm rose to power. Its second rise brought it from "the position of a small vassal state to that of a mighty Eastern Empire." Its power extended "from the Aral Sea to the Indus and from Iran to Ferghana." Early in the thirteenth century the Arab geographer Yakut described Khwarizm as "one of the richest and

most civilized countries of the East." "It is rare," he declared, "that your eyes fall on untill-
ed land."

I do not think there are such wide lands as those of Khwarizm anywhere in the whole world, or lands more densely populated.

That was almost on the eve of the catastrophic invasion of Jenghiz Khan. The Mongol hordes swept over the civilisation of the Khwarizm renaissance and it was no more. A remnant survived in the north-west, around Urgench, only to go down before Timur's bloody punitive expedition late in the following century. "Again the fields became bare and the canals dried up, again the dead cities fell into ruin." Today the desert has reclaimed its own. Professor Tolstov writes:—

I cannot forget the impression I received one evening when my Kazakh companion and I climbed to the top of the fortress tower at Angka-Kala, scaring on our way the steppe foxes that had found shelter there. Against the crimson background of a stormy sunset... there lay before us, between sand ridges lit with the sun's last rays, countless black silhouettes of the houses and towers of a dead oasis, Berkut Kala, 17 kilometres in extent from north to south; it was the silhouette of a huge city, and only the deathly silence of the desert told us that life had left those lands which the sands had conquered.

The huge open spaces between the buildings were covered with traces of man's labour. Countless potsherds, splinters of ancient glass, the fragments of bronze ornaments, bronze arrow-heads, ancient seals with carved representations of horsemen, griffons, deer and birds, statuettes of horses, camels, monkeys, rhinoceroses and people in ancient raiment, coins minted 1,500 years ago by the Khwarizm Shahs and 2,000 years ago by the mighty Central Asiatic-Indian Empire of the Kushans who held all the lands from the Aral Sea to Benares under their sway—these are but a few of the finds in which the "land of ancient irrigation" of Khwarizm abounds.

The principles of all virtue are three: Knowledge, power, and deliberate choice. And knowledge indeed, is that by which we contemplate and form a judgment of things; power is as it were a certain strength of the nature from which we derive our subsistence, and is that which gives stability to our actions; and deliberate choice is as it were certain hands of the soul by which we are impelled to, and lay hold on the objects of our choice.—From THEAGES in his treatise *On the Virtues*.

FOR OTHERS' SAKE THIS GREAT REWARD I YIELD

All men recognise the value of the Supreme Sacrifice made by others, and offer devotion, reverence and gratitude to those who have performed it. Yet each man hesitates to make small sacrifices himself.

The great figures of history are those who have performed the Sacrifice of self for the good of others, and Their Names are engraved on the Tablets of the Unseen Universe and reflected in the hearts of men. Few there are who succeed in making the reflected Image shine by its own light, but every great cycle of human progression brings some. The fact, however, that such Supreme Sacrifice is the result of a long, long line of smaller sacrifices is not recognised and therefore we do not see that here and now a beginning must be made.

The soldier makes the sacrifice of his life for his country; the mother for her child; the animal for its young. There is the story of the Courtesan in the Buddhist Tales who, as a bird, perished in the forest fire, and today, the story of the charred little body of a bird found sitting on its young in the nest after the forest fire had died away—the young alive, the mother burnt to death. There is the story of the Buddha as a hermit, giving his body to the hungry tigress, and finally gaining the power to sacrifice home and throne, wife and child, and even endless bliss for the sake of others. These examples should be taken from the realm of fancy and placed in the category of fact. Facts are something we can use. If the Buddha's sacrifice is not to be in vain, then the steps towards that sacrifice must be seen and traversed by us. The value of emulation is great.

Where shall we begin? Let us take stock of ourselves and see what we have to give up; see why we give it up, and to whom.

William Booth, the founder of the Salvation Army is reported to have said, a hundred years ago, when a boy of fifteen: "I have decided that God shall have all there is of William Booth." Reformers give all there is of themselves to their reforms, and as the world possesses many reformers and many who "give all there is of themselves to

God," why is the world in the condition in which it is? To answer this question we need to find out what "all of" ourselves means, and to what or whom we give it.

We give up whatever we do give up to an idea held in the mind. Religious reformers sacrifice themselves to bring the idea they hold of God and man down to actual fact on earth. The prison reformer gives of himself to his idea of what prison reform should be. The Hatha-Yogi gives himself to that idea of liberation or concentration which he thinks is the highest. The Selfish Buddhas hold the ideal of Perfection and Liberation and sacrifice Themselves to that, and end by becoming that towards which they have aimed, but the price they have to pay is very heavy:—"They disappear from the sight and the hearts of men."

It is a strange fact that we do not yet realise that the ideas by which we live are mostly those implanted in our minds in early youth, or reflected by our civilisation. The good Christian thinks he is so by his own desire whereas, if he does not think about it and study the question from all points of view, he is merely living in the reflection of the ideas held by others. When such an one meets the "Higher Criticism" of the Bible, he either tends to become a disbeliever or goes to the opposite extreme and becomes a Roman Catholic. Few of us have the power to make up our own minds, through reasoning and common-sense, about any difficult question in life. Hence the mass following of this or that reformer, this or that medical "new" discovery. It is better to be barren of ideas than to hold rigidly to those which we have by reflection. Life will soon teach us some simple ideas to hold and live by if we cast out the others! H. P. B. says in *The Key to Theosophy* that even as students we cannot fail to be impressed and limited by our own preconceptions, prejudices and beliefs, so we are ceaselessly self-deceived.

What the contents of our workaday minds are, can be discovered by watching what we like and

dislike, what we do or do not do, how we feel, what kind of recreation we take. These things are the outer reflection of ideas held in the mind, and of those ideas the most important, in its effects, is that which we hold of ourselves. We have built up in the mind an image of what we think we are, what we think are the rights we should have, of what importance we are to the world. We can liken this image to the ones in Mr. Judge's "Tell-Tale Picture Gallery." When we are angry it is furious and warlike, hot and destructive; when we are feeling jealous or resentful it is a perfect embodiment of those qualities. It is a pretty horrid image very often, and even when we are feeling "good" is rather like a Uriah Heep or a sanctimonious angel! It is always in the form of this body, even to the clothes worn. It is *its* path in life we are concerned with. Look at it as a marionette, capable of expressing feeling and thought and actions, and we may feel like the woman who "saw her soul and died of it" with sheer horror.

But there is another aspect to this image. At times it can be beautiful, but then is not in the form of the body we know; it is a glow, a warmth, an illumination. These moments are when we turn our attention to the Soul and Its nature, for this image will faithfully reflect higher ideas as well as lower ones. This image is now a focus for the radiation of pure Light, and because Light is pure and uncoloured it throws up the colours of that on which it falls. One mark of the spiritual man is his capacity to bring out the qualities of those he meets.

To reach this condition the self-assertive, proud image must have lost its power or colouring. The despot strengthens his despotism by con-

tinued sacrifice of others; the saint strengthens his holiness by continued sacrifice of himself. Which would we be? Do we demand our rights? Do we point out the faults of others? Do we tell others they are hindering the Work? Do we frighten other plodding human souls? Do we, by lack of thought, cause sufferings to others? When we die, will soft airs breathe, or will a sigh of thankfulness be forced instinctively from the hearts of those with whom we have lived? One of the great phrases in the *Gita* is "of whom mankind is not afraid."

The recognition that this image we have built up of ourselves is only an image, a marionette, is the first stage towards spiritual living. It has its own will, its own qualities, often fine ones, but they have to be curbed and new and more universal ones have to be born in it. This can be done by the use of the Spiritual Will, and every time the lower is curbed by the higher concepts in our minds, every time the personal will is demolished by the higher will, we have taken a step towards the goal of the Supreme Sacrifice. Perhaps it seems too little a thing to offer on the Altar of Service. It does seem little for it shows no immediate effect. Such curbing of the lower are unknown to any but the curber and the curbed. There is no applause to give us zest to go on; there are instead hurt and sadness.

We cease to give up things to another God or our own idea; we give up the lower to the Higher—a silent process. Only when we have learnt that life is for the walking of the Higher, not the lower, and then that even the Higher walks not for Itself but for the All, only then shall we arrive at that goal where we shall live for ever in the hearts of men.

If you would learn to speak all tongues and conform to the customs of all nations, if you would travel further than all travellers, be naturalised in all climes, and cause the Sphinx to dash her head against a stone, even obey the precept of the old philosopher, and Explore thyself.—THOREAU

SUCCUBI AND INCUBI

[The following Editors' Note appears in *Lucifer*, Vol. III, p. 131, for October 1888.—EDS.]

"There is an enormous difference between the *Sophia* of the Theosophist Gichtel, an Initiate and Rosicrucian (1638-1710), and the modern Lillies, John Kings, and "Sympneumatas." The "Brides" of the Mediæval adepts are an allegory, while those of the modern mediums are astral realities of *black magic*. The "Sophia" of Gichtel was the "Eternal Bride" (Wisdom and Occult Science *personified*); the "Lillies" and others are astral spooks, semi-substantial "influences," semi-creations of the surexcited brains of unfortunate *hysteriacs* and "sensitives." No purer man ever lived in this world than Gichtel. Let any one read St. Martin's *Correspondence* (pp. 168 to 198), and he will see the difference. From Marcus, the Gnostic, down to the last mystic student of the Kabala and Occultism, that which they called their "Bride" was "Occult Truth," personified as a naked maiden, otherwise called Sophia or Wisdom. That "spouse" revealed to Gichtel all the mysteries of the outward and inward nature, and forced him to abstain from every earthly enjoyment and desire, and made him sacrifice himself for Humanity. And as long as he remained in that body which represented him on earth, he had to work for the deliverance from ignorance of those who had not yet obtained their inheritance and inward beatitude. "From that time (when he had married his 'Bride'), he gave himself up as a sacrifice, to be accursed for his brethren (men) even without knowing them," says St. Martin. Has this case any analogy with the cases of the Lillies and Rosies of the Summer Land? Sophia descends as a "bride" to the Adepts, from the higher regions of spirit, the astral Ninons de l'Enclos, from Kamaloka, to hysterical epileptics. The less one has to do with the latter class—the better. Let "sensitives" talk as poetically as they like, the naked truth is that such unnatural *sexual* unions, between the living man and the beauteous beings of the Elemental world, arise from the abnormal surexcitation of the nervous system and animal passions, through the unclean imagination of the "sen-

sitive." In the Kabalistic world, these "celestial" brides and bridegrooms have always been called by the harsh names of *Succubi* and *Incubi*; and the difference between those creatures and the "Sympneumatas" shown in Laurence Oliphant's *Scientific Religion* is only a supposed one, and exists for no one except the author. There are some such unions between mediums and their "controls"—we have known several such personally—and some involuntarily submitted to, under obsession. The tie is a psycho-physiological one, and can be broken by an exercise of will-power, either by the victim or a friendly mesmeriser. Colonel Olcott cured two such cases—one in America, the other in Ceylon. Amiable hysteriacs and certain religious ecstasies may give free run to their diseased fancy, and construct Sophias, Lillies, and other "Sympneumas" out of the opalescent aura of their brains; but all the same they are but unconscious sorcerers: they enjoy lustful animal feelings by *working black magic upon* themselves. If they admit that these unnatural unions, or rather hysterical hallucinations of such are *disease*, then they are on a level with insane nymphomaniacs; if they deny it, then, accepting responsibility, they place themselves on a far lower level."

In her *Glossary* H. P. B. says that the Succubi are called in India "*Kâma-rûpins, as they take shapes at will*." It is among these creatures that the 'spirit-wives' and 'spirit-husbands' of certain modern spiritualistic mediums and hysteriacs are recruited. These boast with pride of having such pernicious connexions (*e.g.*, the American 'Lily,' the spirit-wife of a well-known head of a now scattered community of Spiritualists, of a great poet and well-known writer), and call them angel-guides, maintaining that they are the spirits of famous disembodied mortals. These 'spirit-husbands' and 'wives' have not originated with the modern Spiritists and Spiritualists, but have been known in the East for thousands of years, in the Occult philosophy, under the names above given, and among the profane as—*Pishâchas*."

In the same volume under "Incubus" she writes:—

"Something more real and dangerous than the ordinary meaning given to the word, *viz.*, that of

"nightmare." An *Incubus* is the male Elemental, and *Succuba* the female, and these are undeniably the spooks of mediæval demonology, called forth from the invisible regions by human passion and lust. They are now called "Spirit brides" and "Spirit husbands" among some benighted Spiritists and spiritual mediums. But these poetical names do not prevent them in the least being that which they are—Ghools, Vampires and soulless Elementals; formless centres of Life, devoid of sense; in short, *subjective protoplasms* when left alone, but called into a definite being and form by the creative and diseased imagination of certain mortals. They were known under every clime as in every age, and the Hindus can tell more than one terrible tale of the dramas enacted in the life of young students and mystics by the *Pishachas*, their name in India."

"Let those who would learn something about the doings of the *Incubus* and *Succubus* forms of "Pishacha" obsession, consult some of our Hindu Theosophists, and read the highly interesting works of the Chevalier G. des Mousseaux (*Mœurs et Pratiques des Demons; La Magie au Dix-neuvième Siècle, &c., &c.*). Though a bigoted Catholic whose sole aim is to bolster up the devil theory of his Church, this author's facts are none the less valuable to Spiritualists and others.—*Theosophist*, Vol. III, p. 250, July 1882. Also see "Editor's Note" on p. 251 of that volume.

RACIALISM

Western thought is veering measurably closer to Theosophy on the relation between man and man and race and race. Writing in *The Saturday Review of Literature* for 7th October, Louis J. Halle, Jr., through his "Mr. Simple," maintains that there is a difference between race and race but admits a more fundamental equality. We must, he insists, judge people by their performances, and history has demonstrated variations among races in energy and intelligence. He makes the point that

history provides innumerable examples of races deteriorating in their vigour and being overwhelmed by races displaying fresh and superior vitality.

H. P. B. teaches this cyclic rise and fall, but shows how it undermines the division of humanity

into "superior and inferior races" except *pro tempore*. The only really inferior races are the dwindling number of unfortunates in whom the "sacred spark" is missing, Bushmen, the Veddahs of Ceylon and certain African tribes.

"Mr. Simple" rejects the claim that every race is as strong and intelligent as every other "If only strength and intelligence were the test, then they would have to be proved in conflict." But if he admits racial differences he also looks beneath them to the human souls with their equality before the moral law.

Deny this moral basis for human equality, substitute cranial capacity or some other physical attribute, and you have...cut away the only solid ground from under the doctrine of freedom and democracy. Reason no longer forbids us to devour one another.

Mr. Halle's resting the doctrine of equality on the assumption that men are distinguished from animals by the possession of souls which partake of the divine is in line with H. P. B.'s insistence on "the identity of the soul and spirit, of real, immortal man," as the basis of human brotherhood.

INJECTIONS

Dr. Jivaraj N. Mehta, presiding at Madras in November over the first Conference of the Association of Physicians of India deplored as "really maddening" the "craze for injections" among other factors raising the cost of medical treatment. There are few bright spots in the deplorable poverty of the Indian masses. If, however, it prevents the poisoning of their bodies by the present medical fad of serums and vaccines, it does its victims one good turn.

The Indian Naturopath of December 1944 quotes another most constructive suggestion of Dr. Mehta's—to include Ayurveda in post-graduate medical study:—

There is a large amount of knowledge in the ancient books of Ayurvedic Medical Science.... Our seers have made observations on most aspects of human life. What they have said on logic and philosophy still holds the field. It cannot, therefore, be that their observations on life processes, living organisms, animal life and plant life, which are embodied in the books on Yajur Vedas would not, even in these days of great scientific progress, hold their own in many respects. It should be our function to encourage the study of these books, and to help all those who have taken up such study and find out if they do not contain some observations which still baffle the modern scientist.

SCIENCE AND RELIGION

The reconciliation between religion and science, which H. P. B. urged in *U. L. T. Pamphlet No. 1*, "Is Theosophy a Religion?", is ably advocated by Dr. Samuel Brody in the September *Scientific Monthly*. Writing on "Science and Social Wisdom," he reasons from organic to social phenomena, from the individual organism to humanity at large. An organism he defines, paraphrasing Claude Bernard, as

a closely-knit community, the component members of which—nervous, endocrine, circulatory, excretory, digestive, and so on—co-operate in maintaining a dynamic steady state in the face of fluctuating external conditions.

His several examples of physiologic homeostasis or "wisdom of the body" recall H. P. B.'s reference to

the living, active and potential matter, pregnant *per se* with that animal consciousness of a superior kind, such as is found in the ant and the beaver, which produces the long series of physiological differentiations."

One of his examples is the ability of cattle, horses and sheep, through the synchronising of countless temperature-regulating mechanisms, to maintain a constant body temperature whether the external temperature is 30°F below zero or 100°F above. Age is measured best, he finds, by bodily adaptability to rapid environmental changes. Its breakdown spells disease and ultimately death.

As contrasted with social behaviour in insects, that of man, with his higher mental powers, is relatively indeterminate. This gives an opportunity unique to the human kingdom to mould behaviour and "even"—we should say "therefore"—"to mould destiny." Human social behaviour is conditioned largely by tradition and increasing experience. Science and religion are both important elements in the social wisdom of mankind. Modern science is concerned with objective knowledge; religion, with a subjective attitude towards mankind and the universe, with the purpose for which scientific knowledge should be used. They are not opposed but mutually complementary. "Advantageous long-range survival," the biologic criterion of moral behaviour, is

also the aim of religion, with its Golden Rule. Dr. Brody defines religion as

the consecrated devotion to the values and/or to the faiths (that may or may not be mystic and/or theistic) which seems to promote the best interests of humanity.

The acceptance of this definition and the wide recognition that this "Basic Religion" of the Golden Rule is common to all healthy religions would take us far. Dr. Brody believes it would resolve the conflict between science and religion as also that between the followers of different faiths and the members of different races.

The irrational and the irrelevant in religion are of course bound to be weakened by the impact of the scientific spirit. Dr. Brody recognises the danger that the weakening of the traditional "moral carriers" shall be reflected in a corresponding weakening of moral values. The spiritual need of man for an integrating faith may, if denied higher expression, give rise to undesirable forms, such as the modern cult of the State. Obviously some restraining factor is necessary, if humanity, with its crescendo of implements of destruction, is not to court the fate which apparently overtook the extinct sabre-toothed tiger. Fossil specimens found locked by their devastating sabre teeth tell their own story.

Dr. Brody favours scientists' taking a hand in placing religion and its applications on a universal basis, emphasising the social-wisdom functions of religion in contrast to its supernatural elements. He suggests concretely:—

the preparation of a compact social-wisdom guide or code and its annual revision in the light of new developments (so as to avoid fixation of the guide into a creed or dogma).

What is Theosophy in its ethical aspect but such a social-wisdom guide? But, being the quintessence of the wisdom of all times, it stands in no need of annual revision. Centenary revision of its formulation to meet the special needs and the idiom of the age is quite enough and is provided for. But the basic principles can never change. The Golden Rule can no more be outmoded than can the fact that two and two are four.

IN THE LIGHT OF THEOSOPHY

What irks me as an Indian today is not politics. It is whether India is to evolve on the lines of her own spiritual ideals or be "dragooned" by Mr. Churchill and his kind into ways entirely revolting to her genius. It is a question of spiritual survival.

Thus "A Bandra Diary" in *The Indian Social Reformer* for 30th December 1944, signed "Recluse," who—it is an open secret—was long the respected Editor of that weekly.

Why should the modern Indian mistrust his apprehensions though they be claimed not to lend themselves to others' tests? Should a seeing man accede to the demand of the blind that he act as though he also could not see? Is a truth meaningless because it is not at the moment self-evident to all?

Conformity is the blight of our times. Just as the individual has to cultivate the self-reliance that shall not fear to hold the view of the minority, so has the nation. The "specific declaration on the colour and race issue" which "Recluse" favours demanding from the British leaders will not relieve the pressure to accept the materialist view and act accordingly. The primary responsibility for holding to their own course rests upon the Indians themselves. Indians lent an ear in the last century to the disparagement of all things Indian. H. P. B. helped them back to self-respect through her restatement of Theosophy. Theosophy can help them to maintain their traditional values against the world, for the world's sake, and give them courage to live in terms of their invaluable heritage.

"Nothing," it has been written, "is so powerful as an idea when its time has come." And the time will surely come when the spiritual wealth of India will be appraised at its true value and Dharma recognised as the way of life.

Some of the conclusions expressed by Mr. Aldous Huxley through the hero of his latest novel, *Time Must Have a Stop*, are pure Theosophy. He writes:—

That there is a Godhead or Ground, which is the unmanifested principle of all manifestation.

That the Ground is transcendent and immanent.

That it is possible for human beings to love, know and, from virtually, to become actually identified with the Ground.

That to achieve this unitive knowledge, to realize this supreme identity, is the final end and purpose of human existence.

That there is a Law or Dharma, which must be obeyed, a Tao or Way, which must be followed, if men are to achieve their final end.

That the more there is of I, me, mine, the less there is of the Ground; and that consequently the Tao is a way of humility and compassion, the Dharma a Law of mortification and self-transcending awareness.

One of the most brilliant modern novelists has thus found, in the jungle of modern civilisation so-called, the timeless Way to which the ancient Sages pointed. Mr. Ben Ray Redman well describes in *The Saturday Review of Literature* for 2nd September, the pilgrimage upon which Mr. Aldous Huxley has apparently embarked:—

a pilgrimage from flesh to spirit, from pride of intellect to humility of intuition, from selfhood to selflessness, from time into eternity, from lonely separation to union with the Absolute.

And he very truly adds:—

That many or even most of the pilgrim's contemporaries are incapable of believing that this journey is anything but a dream-sequence, or an elaborate exercise in self-delusion, does not necessarily disprove its reality: it merely surely proves the limitations that obtain in the field of knowledge during what Sorokin calls a sensate age.

Some have already charged Mr. Huxley with supreme selfishness, with running away from life—charges that rest on a misunderstanding. Achieving the goal which he has formulated must mean not less but infinitely more power to help on the progress of the race.

Books that thoughtful men in the West are publishing are harrowing once more the mental soil for the reception of the seeds of spiritual truth, as Emerson's works did in the last century. We have referred to Mr. Aldous Huxley, ex-sophisticate extraordinary and brilliant novelist. Philip Wylie's *Night unto Night* is another novel that challenges complacency.

Harrison Smith, reviewing it in *The Saturday Review of Literature* for 23rd September, describes it as "far more than a sermon and a philosophical quest into the meaning of life and of death." It is also an absorbing novel and incidentally includes a semi-fictitious account of a haunting, apparently purposeful, on which Theosophy could shed light. Mr. Wylie is profoundly dissatisfied with the childish irresponsibility of his countrymen, with the increasing absorption of the senses with everything that can stave off introspection. The book, described by its author as "a novel about death," erects a danger signal against the generations of suffering in store for a people which has become slack and has refused to think or to take life seriously. One of his characters remarks: "America is about to lose another generation. The world of the future will offer precious little except physical pleasures and comforts." An arresting challenge to the tendency to weight the scales against a man's soul and on the side of material well-being!

In a philosophical essay included in the novel appears this sentence:—

Wars will cease when, first, a majority of the people of one nation will have learned to turn their aggressive impulses in upon themselves and not out against men and the world, and when this enlightened majority has succeeded in transmitting this concept to the majority of people in the rest of the world.

It will take time in any country before the majority awakens to the need to turn the force of anger and contempt against the inner tyrants, conquering whom alone can set man free. Meantime awakening comes to one by one. Mr. Wylie's book will have fulfilled its part if it but shakes one individual here, another there, awake.

Searchlights moved up to the East Coast of England to pick out flying-bombs were killing starlings by the thousand, according to the *Sunday Express* of 29th October 1944. At one place in Suffolk where birds fluttered in the bright beam so many died of exhaustion that members of the searchlight crew had to be sent out to clear the road and bury the carcasses. Starlings come to Britain by the million from the Continent, as cold weather approaches. Apparently the light was

near a customary roost, as a searchlight only three miles away attracted no birds. Could not the fatally located light have been shifted, since pre-war experiments are claimed to have proved that only a clear white light draws birds? Or was it not considered worth the trouble for mere starlings, members of a lower order over which, according to the Christian Bible, God has given man dominion?

Mr. Judge writes that the deliberate killing even of insects, each with its life and energy and some degree of intelligence, must in the aggregate have an appreciable effect. Birds have a higher intelligence than insects, a wider scope of feeling. Will there be no Karmic effects from all these unnecessary deaths? One immediate reaction there is sure to be from disturbing the delicate natural balance between the various species. The destruction of these thousands of birds, the farmer's friends, who keep down the insect pests, will surely be reflected in crop damage, to seek no further for the ultimate effects.

In the very paragraph in *The Key to Theosophy* in which H. P. B. explains how, by injuring one man, we injure the whole of humanity, she adds:

There may well be other spiritual laws, operating on plants and animals as well as on mankind, although, as you do not recognize their action on plants and animals, you may deny their existence.

"We Are Set on Fire; Let Us Be Sure It Is a Worthy Flame." That is the subtitle under which George F. Reynolds writes in *The Saturday Review of Literature* for 19th August. He pleads for education in the arts by way of training the emotions to which the arts give rise. The power of the arts to make individual life richer and fuller is unquestioned. "Sympathy and emotion are as much parts of the great whole as knowledge." But if there is true art which ennobles there is also its counterfeit which debases. For Kama is the balance principle; from it the ways go up or down. Mr. Reynolds's aim is not the production of the connoisseur but the endowing of life with value and purpose through the moments of transcendence which great art gives. Not only would the undesirable emotions be discouraged by right

education of the emotions—not only envy, malice, hatred and uncharitableness but also

perhaps more characteristic of our times, corrosive pessimism, shallow optimism, and self-pity....

“Greater discrimination concerning what we respond to”—the rejection of the appeal of “sentimentality with its false emotions” on the negative side; increased sympathy on the positive. “Training of the emotions,” declares Mr. Reynolds,

means making us more responsive on the one hand to nobility and beauty, and on the other to social injustice and oppression.... The arts so subtly shift our points of view, widen our tolerances, soften our prejudices, that we often do not catch them at it.

That is the secret of the great artist, and that the theme which H. P. B. developed with such power in “The Tidal Wave” with which every student should be familiar. It was reprinted in THE THEOSOPHICAL MOVEMENT for August 1934 (Vol. IV, p. 148).

The difficulty which the missionaries in China encountered in finding any suitable indigenous term for a Personal God is eloquent of the non-universal character of such a concept. The connotations of the Chinese “T’ien,” translated “Heaven,” which is among several Chinese words analysed by G. W. Sheppard in the October 1944 *Hibbert Journal* is especially instructive. “No other Chinese word,” he writes, “has in it such dignity and such pure divinity.” And yet the missionaries found it wanting.

The fragments of popular proverbs and phrases used in ordinary speech which he assembles bring out the following ideas, most suggestive in the light of our teachings:—

Like heaven it means *the sky*—the boundless space above our heads; and it is regarded as the final resting place of the departed good. But T’ien is *time* as well as place; it is the word for *day*, to-day being present-t’ien. It is also *Nature*, the active, operating, *creating power* which (in co-operation with material earth) gives birth to things; all that is not man-made is t’ien-made. T’ien is *Providence*; the benevolent source of sustenance for all. It is the arbiter of *Fate* and *Destiny*; all must meet what T’ien appoints. It is the final court

of *Judgment*; every man must settle his account with T’ien. It is the principle of *Conscience* and *Virtue* in the heart. *Man is a miniature* of T’ien, though the magnitude of T’ien is immeasurable.

Analysing the written character for T’ien gives “One above great” and Mr. Sheppard asks, “Does this mean ‘The Great One Above’?” It seems quite obvious, on his own showing, that it does not, and he finds its “lofty dignity, authority and power” inadequate. He writes:—

Chinese thought stopped short of perceiving that personality is the highest conceivable category.... Of T’ien we must say “It,” not “He” or “Thou.”

So compound words had to be invented, to yoke unequally the mighty T’ien with the dwarfed concept of a Personal God.

Transportation difficulties are today one of the serious obstacles in the way of the seeker for the light which Theosophy can throw upon his problems. Even those placed by their Karma within what should be easy reach of a U. L. T. find grave difficulties in attending meetings and returning home. In Bangalore the totally inadequate bus service practically limits attendance, except for car-owners, to residents of Basavangudi and adjoining suburbs. In Bombay, reduced train service results in overcrowding worse than inconvenient—dangerous—as proved by fatal falls from overcrowded trains. The protest meeting held on 12th December by representatives of public associations of the city and suburbs took a justifiably firm stand against the indifferent attitude of the authorities and the needless sacrifice of the interests of the travelling public. Overcrowding on buses is largely obviated by regulation, but at the expense of much time wasted in long queues. Crowds cling precariously to rush-hour trams, at imminent risk to life and limb. Man boasts his conquest of space by globe-circling planes and ships, but if he cannot solve the transportation problems of a single city is he not neglecting the immediate and obvious present duty in favour of distant good he might accomplish?

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THE policy of this Lodge is independent devotion to the cause of Theosophy, without professing attachment to any Theosophical organization. It is loyal to the great founders of the Theosophical Movement, but does not concern itself with dissensions or differences of individual opinion.

The work it has on hand and the end it keeps in view are too absorbing and too lofty to leave it the time or inclination to take part in side issues. That work and that end is the dissemination of the Fundamental Principles of the philosophy of Theosophy, and the exemplification in practice of those principles, through a truer realization of the SELF; a profounder conviction of Universal Brotherhood.

It holds that the unassailable *Basis for Union* among Theosophists, wherever and however situated, is "*similarity of aim, purpose and teaching*," and therefore has neither Constitution, By-Laws nor Officers, the sole bond between its Associates being that *basis*. And it aims to disseminate this idea among Theosophists in the furtherance of Unity.

It regards as Theosophists all who are engaged in the true service of Humanity, without distinction of race, creed, sex, condition or organization, and

It welcomes to its association all those who are in accord with its declared purposes and who desire to fit themselves, by study and otherwise, to be the better able to help and teach others.

"The true Theosophist belongs to no cult or sect, yet belongs to each and all."

Being in sympathy with the purposes of this Lodge as set forth in its "Declaration" I hereby record my desire to be enrolled as an Associate; it being understood that such association calls for no obligation on my part other than that which I, myself, determine.

The foregoing is the Form signed by Associates of the United Lodge of Theosophists. Inquiries are invited from all persons to whom this Movement may appeal. Cards for signature will be sent upon request, and every possible assistance furnished to Associates in their studies and in efforts to form local Lodges. There are no fees of any kind, and no formalities to be complied with.

Correspondence should be addressed to

The United Lodge of Theosophists

51, MAHATMA GANDHI ROAD, BOMBAY, INDIA.

OTHER LODGES

LOS ANGELES (7), CALIFORNIA, U. S. A.	Theosophy Hall, 245 W. 33rd Street
BERKELEY, CALIFORNIA, U. S. A.	Masonic Temple Building
SAN FRANCISCO, CALIFORNIA, U. S. A.	Pacific Bldg., 4th and Market Streets
NEW YORK, N. Y., U. S. A.	22 East Sixtieth Street
SAN DIEGO, CALIFORNIA, U. S. A.	505 Orpheum Theatre
PHOENIX, ARIZONA, U. S. A.	32 North Central Avenue
PASADENA, CALIFORNIA, U. S. A.	266 Arcadia Street
HOLLYWOOD, CALIFORNIA, U. S. A.	1631 Cherokee Avenue
INGLEWOOD, CALIFORNIA, U. S. A.	2547 W. Manchester Avenue
SACRAMENTO, CALIFORNIA, U. S. A.	720, Alhambra Building
PHILADELPHIA, PA., U. S. A.	2012 Delancey Street
WASHINGTON, D. C., U. S. A.	709 Hill Building, 17th and Eye Streets
LONDON, ONTARIO, CANADA	424 Richmond Street
LONDON, ENGLAND	17 Great Cumberland Place, London, W. I.
PARIS, FRANCE	14 rue de l'Abbé de l'Épée 5e
AMSTERDAM, HOLLAND	24 Vondelstraat
PAPEETE, TAHITI	Rue du Docteur Fernand Cassiau
MATUNGA, BOMBAY, INDIA	Anandi Nivas, Bhaudaji Road
BANGALORE CITY, INDIA	"Maitri Bhavan," 15, Sir Krishna Rao Road, Basavangudi
SYDNEY, AUSTRALIA	Federation House, 166 Philip Street